

Hermeneutics and philosophers

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The word "hermeneutics" is derived from the Greek *hermeneuo*, which means, to interpret, to put into words, expressed in a language. Many times, it is synonymous with exegesis, explanation, and interpretation. In connection with the explanation of Scripture, these two words are equivalent to the eighteenth century, when the word "hermeneutics" assumes various shades of meaning according to the various schools and philosophical theories.

Today we prefer to call "exegesis" to that of the biblical text analysis intended to discover what the author meant to his contemporaries, and "hermeneutics" to which the same text tells us today in a different context and in a comprehensible modern man. For Ricoeur, the "reflective philosophy" is part of "reflection" on itself, to establish the "I" of thought as first truth: "I think, therefore I am". But Ricoeur thinks that "reflection is not intuition" of me because the "I think" is just an abstract truth and empty. The self can only be found in their objectification.

Therefore, say that the reflection can only be understood as "the effort to apprehend the Self of Ego cogito in the mirror of its objects, their works and finally for their actions. "The lives lost and forgotten "I" himself to his works, which manifests his desire and effort to exist. The debate should not then go straight to the "I" but to their deeds and actions, which given its ambiguous nature, should be interpreted. Thus, philosophy becomes reflexive "hermeneutic philosophy" or interpretive. Lonergan and Aquinas were two philosophers that were in a same point.

For example, both were students of theology. “ Aquinas believes that humans are directed toward the transcendent God as the ultimate goal of their lives, and this transcendent goal is a beyond the power of human reason to grasp” (p. 47). Lonergan “ understands the relationship between critical reason and faith as central to the practice of theology in the modern world “ (p. 64). St. Thomas Aquinas see that theology does not seek an essence, but a living being who constantly challenges the man, instead of being presented as an object, is the “ Unknown” is revealed in the vision-oriented faith.

To address the issue thus appeals to the view that is taken into eternal bliss, in eschatology, which keeps the vital tension between theological discourse and praxis logos. The method according to Lonergan, not a set of rules to be followed strictly, but rather a framework to foster creativity and collaboration, by which all the operations that are necessary for the development of theology are susceptible to be printed, and giving mutually intertwined cumulative and progressive results.